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A SERMON DEDICATORY.

Preached

AT THE CONSECRATION OF THE CHAPPELL of *Epping* in *Essex* October, 28. 1622.

By IER. DYKE, *Minister there.*

ESAY 30. 8.

Now, goe write it before them in a table, and note it in a booke, that it may be for the time to come, for ever and ever.

LONDON,
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1623.

To his loving, and beloved people, the Parishoners and Inhabitants of *Epping* in *Essex*.

Haue now, welbeloved in Christ our Saviour, served well-neare a double apprentiship amongst you, in the service of the Gospell: in which, though the surest, and best evidences of my loue, and affectionate care of your good haue not beene wanting, yet together with others my desire is to leaue vnto you, when my testimony shall be finished, this one more publike testimony of mine vnfained affection towards you. To this purpose haue I dedicated this present Dedicatory Sermon *to your selues, for whose sakes it was first occasioned. And indeed to whom was it fitter it should bee dedicated then vnto you, to the service of whose faith, both my selfe, and all mine endeavours are to be wholy dedicated in the worke of the Ministery. I desire this action of mine may bee interposed as a demonstration of that speciall honour, and high esteeme wherein I hold you. And if your Ministers esteeme can be construed any matter of honor vnto you, I would it might engage you to a regard of this one suite, namely, that you would bee wise to know this the day of your peace, and of Gods gracious visitation, and to returne vnto the Lord some in-come answerable to his cost, and laying out vpon you. Where much is given, much will be required: God hath given you much, and hath beene a long time good vnto you. He brought the preaching of the Gospell earely amongst you, after the darke night of Popery, and hath ever since continued that mercy vnto you, with the benefit and blessing of a weeke-dayes Lecture, over and besides the Sabbath service. But amongst other favours bestowed vpon you, I may not omit the specifying of his late goodnesse, in raysing you vp so many good friends, and benefactors, for the enlargement and repaire of your Chappell,*

the ancient place of your Lecture. In ſuch dead, and hard times to finde ſo many, were ſtrange to vs, to be not onely voluntaries, and liberall benefactors; but alſo, cheerfull factors, not onely givers to, but gatherers for the worke, (whileſt other ſome, though due and dayly hearers, yet earneſt diſputers againſt, and diſcouragers from the worke.) Whoſe worke was this, but his who hath the hearts of all men in his hand? As therefore you haue cauſe to begge for a ſeven-fold recompence into the boſomes of your benefactors, ſo haue yee much more cauſe to acknowledge the goodneſſe of God, your great benefactor, that opened ſo many mens hearts, and gaue them hearts to open their hands to ſo good a worke. All good workes, to take them in the narrow latitude, were not done in the dayes of Popery. Survay the mother Citie, and divers other places in the Kingdome, and let any one twenty yeares in the time of Popery, in fiue hundred yeares paſt, ſhew but ſo many Churches, Chappels, and Schooles built, as haue beene reard, and reedified theſe laſt twenty yeares: the yeares of our preſent Soveraignes raigne. I am not ſory that it hath prooved our lot to haue a ſhare in this glory, and that our Towne ſhould be in the number of thoſe that can affront the Papiſts in their boaſtings.

Now therefore ſince God hath given you much, he alſo lookes for much at your hands. Hee lookes for a returne proportionable to his ſtocke, he will not be a loſer by you, much he lookes for, and much will he haue. Better you returne him the much he expects in an anſwerable obedience, and walking worthy of his mercy, then that he exact much in the rigorus reckoning of his iuſtice.

But I ſpare a further preſſing of you, and change my preſſing into prayer. The God of heaven, and the Father of our Lord Ieſus, that hath given you ſo many helps, giue you alſo all hearts to improue them, fill you with all knowledge and wiſedome, make you rich in the worke of the Lord, and in all good workes, make you ſhine as lights here, that you may ſhine as the Sunne in the Kingdome of God. This is the deſire, and ſhall ever bee the prayer of

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Your loving Paſtor, that deſires nothing more then the ſaving of your ſoules.

IER. DYKE.

A

SERMON DEDICATORY AT THE Conſecration of *Epping* Chappell.

Exodus 20. 24.

In all places where I record my Name, I will come vnto thee, and I will bleſſe thee.

IT is worthy our obſervation, how that immediately after the penning of the ten Commandements, the holy Ghoſt falles in theſe laſt verſes of this Chapter to the preſſing and ſeconding of the Second Commandement: yea, and when the Law and Covenant was renewed at the ſecond writing of the Tables, *Exod.* 34. 10. The firſt and maine thing largely inſiſted on in ſixe whole verſes, from the twelfth to the end of the ſeventeenth, is the inculcation of of obedience to this Law. And generally we may obſerue it, that in all the bookes of *Moſes* there is no one Commandement ſo often repeated, vrged, inſiſted vpon, as the

Second and the Fourth: whence haply it may be, that the Iewes say, that the precept for the Sabbath, and the precept against Idolatrie are as waighty as all the other Commandements of the Law.

Now, what may the reason of this be? Why such vrging of this Commandement with reasons, such fencing of this Commandement with prohibitions, and threatenings aboue all the rest of the Commandements? Questionlesse God saw all men naturally to bee as the *Caldeans Ier.* 50. 38. *mad vpon their Idols.* Hee saw man to be so naturally prone to Idolatrie and superstion, that all Prohibitions, Repetitions, Inculcations, and Restraints, would be all little enough to keepe the head-strong violence of corrupt nature within compasse. The neighings of corrupt nature after Idols, are such as iustly makes the Lord *a Iealous God.* Mans *madnesse* vpon spirituall vncleanenesse, and strange loue, makes the Lord thus Iealous, and his iealousie makes him thus cautelous, and provident.

Who would haue thought, that after such a terrible sight as the Children of Israell saw at the giuing of the Law, after such deliberate, and resolute promises as those, *Exod.* 19. 8. and 20. 19. that they would at all, or at least, in a long time, haue offered to haue broken any of these Lawes? And yet notwithstanding, *How quickly turned they out of the way* which God commanded them? *Exod.* 34. 8. *Quickly* indeed, forty dayes were not yet expired, before they haue turned out of the way. And what was the first Commandement they so *quickly* transgressed? That Commandement which is second in order, was the first in transgression. The second Commandement was the first that was openly and generally transgressed after the Law was given. Yea, not onely did they doe it quickly, but (that it may appeare they did it *madly*) they did it whilest the terrible signes of Gods presence were visibly remaining; for even at that present did the Mountaine yet burne with fire, as appeares, *Deut.* 9. 15. One would haue thought, that Gods bare Commandement should haue beene a sufficient

ficient reſtraint, or if that not enough, yet withall the remembrance of the late terrible ſight at the giving of the Law, or if that were forgotten, yet the terrible ſight now in their eyes, the Mountaine yet burning with fire, might haue kept them from this ſin. All ſerues to let vs ſee mans madneſſe vpon ſuperſtition, and the cauſe of this dealing of Gods, in theſe verſes, to inſiſt firſt and alone vpon the preſſing of this ſecond Commandement.

Now in theſe fiue laſt verſes, there are

1 *A prohibition*, with a reaſon. verſ. 22. 23.
2 *Certaine Canons, and Conſtitutions* concerning the Altar whereon they were to ſacrifice.

The Canons are three.

1 For the *matter* of the Altar, an Altar of earth, or an Altar of ſtone. verſ. 24. 25.
2 For the *faſhion* of the Altar, a plaine vnpoliſht faſhion. verſ. 25.
3 For the *manner* of the ſervice of the Altar. verſ. 26.

The firſt Canon for the Altar, is verſe 24. *An Altar of earth ſhalt thou make vnto me, and thereon ſhalt thou ſacrifice, &c.* Which *Iunius* will haue to be vnderſtood of the Altar to be vſed whileſt the Arke was vnder Curtaines in the Itineary condition of the Church, before the Lord took vp his aboad and continuall reſidence in the Temple, at which time the Altar was of braſſe. 1 *King.* 8. 64. Others vnderſtand it of the earth wherewith the Altar was to bee filled, there being a brazen Altar in the Tabernacle. How ever, yet an Altar of earth is preſcribed. Now God having preſcribed an Altar of earth for ſacrifice; fleſh and carnall reaſon which affects a pompous and a portly ſervice, might be ready to take offence, and to ſtumble at this Altar of earth. What an Altar of earth for the God of heaven? How ſuite they, what proportion betweene the glorious God of heauen, and a homly Altar of earth? Is it likely that God will ſmell a ſauour of Reſt from ſuch an Altar? Is there any likelihood that Gods preſence will bee at, or

his bleſſing vpon ſuch a place?

Now therefore in theſe words of my text, the Lord meets with this, and prevents the ſcandall that might bee taken at the mean matter of the Altar. As if he ſhould haue ſaid, Let not the meaneneſſe, or the homelineſſe of mine Altar trouble or offend you, thinke not that that ſhall any way hinder my preſence, or communion with you, or my bleſſing vpon you, ſo long as *I record my name there*, and doe appoint it the place vpon which my *name* ſhall be called, and where my *name* ſhall be called vpon, bee the matter of the Altar what it will, and the place as meane as it will, *yet in all places where I record my name*, where I ſet vp mine ordinances, *I will come vnto thee*, there ſhall bee my preſence, *and I will bleſſe thee*, and there ſhall bee my bleſſing. The *earthen Altar* ſhall neither hinder my comming to you, nor my bleſſing vpon you, *I will record my name there*, I will appoint mine ordinances to be there, and my Name being there, my preſence, and my bleſſing ſhall bee as well there, even at the *Altar of earth*, as if it were an Altar of braſſe, yea an Altar of beaten gold. And thus we haue the coherence, and ſenſe of the wordes: So that the ſumme of them is indeed nothing elſe but the *Conſecration*, or *Dedication* of the Altar.

In which Conſecration there is a promiſe of two things.

1 Of Gods preſence, *I will come vnto thee.*
2 Of Gods bleſſing, *I will bleſſe thee.*

Both illuſtrated from the latitude and extent of the promiſe: God confines not the promiſe of his preſence, and bleſſing to any one Angle, or ſpeciall place: but bee the place where it will be, if his Name be recorded there, thither will he come, there will hee bleſſe. *In all places where I record my name, I will come vnto thee, and I will bleſſe thee.*

To begin firſt with the coherence, and occaſion, and to take the drift or the whole together. Though but an Altar of earth, yet I will come, yet I will bleſſe. Learne hence, that the ſimplicity of Gods ordinances is neither barre to his

his preſence, nor barre to his bleſſing. God will bee preſent and powerfull in meane and ſimple ordinances. God will not onely come and giue a bleſſing at an *Altar of braſſe*, 1 *King* 8.64. nor yet at an *Altar of gold*, the golden Altar, *Numb*.4.11. But be it an *Altar of wood*, *Ezek*.41.22. or an *Altar of earth*, here in the Text, or an Altar of plaine vnpoliſht ſtone, verſe 25. yet the meane materialls ſhall neither hinder Gods preſence, nor his bleſſing.

The efficacy of Ordinances depends not vpon their externall matter, or glory, but vpon Gods Conſecration and Inſtitution of them. All Ordinances haue their efficacy from this, that Gods name is recorded in them. And ſo long as Gods name is recorded on the Altar, that it hath Inſtitution, and ſanctification from him, let it be wooden, or earthen, bee it what it will be, Gods preſence, and his bleſſing depends vpon his Inſtitution, and not vpon the earth or the wood: no, nor yet the braſſe and gold of the Altar. Yea therefore the Lord ſeemes even to affect a kind of ſimplicity in the eye of man in all his Ordinances, *that the excellency of the power may be of God*, 2 *Cor*.4.7. and not of the inſtruments.

If the Altar were gold, how many carnall eyes would ſo dote vpon the beautie of the mettall, as that they would be ready to aſcribe all the efficacy thereof rather to the gold, then to God himſelfe. And therefore the Lord on purpoſe will haue it of earth, that it may appeare that neither gold furthers, nor earth hinders the preſence and bleſſing of God. Hee will come never the ſooner, bleſſe never the more for a golden; he will come never the later, bleſſe never the leſſe for an earthen Altar.

The leſſe glory in the Altar, the more glory to God, who perfects his power in weakneſſe, his glory in outward meanneſſe, and gets himſelfe great glory in conuaying heavenly bleſſings by earthly inſtruments.

Looke ouer all Gods Ordinances, & we ſhall ſee in them a marvailous ſimplicity, and yet notwithſtanding their earthly ſimplicitie, we ſhall finde in them an heavenly and a divine efficacy.

The Goſpell is indeed as Saint *Paul* calls it, the *glorious Goſpell* of the Lord Ieſus, but yet look vpon it with the eye of fleſh, and what glory can be ſeene in it more then in an Altar of earth. And yet as meane a ſhew as it makes, it is the power of God to ſalvation to every one that beleeves. *Rom.* 1. 16.

The ordinance of preaching carryes ſuch a ſimplicitie with it, that the world counts it *fooliſhneſſe*; and yet *vnto ſuch as are ſaved it is the power of God, and it pleaſes God by the fooliſhneſſe of preaching to ſaue them that beleeue.* 1 *Corinthians* 1. 18. 21.

Gods Miniſters alas for the moſt part, what meane, plain, contemptible, and deſpicable perſons are they in the eye of the world, who takes their eſtimate by thier outſide. They are iuſt like this Altar, an *earthen Altar*; ſo they, *earthen veſſels*, 2 *Cor.* 4. 7. yet though earthen veſſels, they haue a treaſure in them even the knowledge of the glory of God in the face of Ieſus Chriſt. 2 *Cor.* 4. 6. 7. plaine, ineloquent preaching is counted fooliſhnes: and *Paul* that went plainely to worke without the Corinthian varniſh, and garniſh of humane eloquence, was counted a mad Preacher, 2 *Cor.* 11. 6. but yet hee declared the teſtimony of God, 1 *Cor.* 4. 1. and his *preaching was in demonſtration of the Spirit, and of power,* 1 *Cor.* 4. 4. and *hee was throughly made manifeſt amongſt them in all things.* 2 *Corinthians* 11. 6.

The Sacraments, what outward port, or glory more in them, then in the Altar of earth? The ſpinkling of a little water vpon a childs face, the eating and drinking of a little bread and wine; they make nothing the ſhew that the pompous ceremonies and ſervices of Pagans and Papiſts doe, they are but as Sacraments of earth. And yet as the Altar of earth, ſo theſe Sacraments haue the promiſe of Chriſts preſence, and his bleſſing, and are the excellent and powerfull inſtruments of the holy Ghoſt, to doe more then all the golden, glittering, glorious, and ſpecious inventions, and pompous ſervices of man are able to doe. Though

Chriſt

Chriſt entred not Ieruſalem in a triumphant chariot, but according to the ſimplicity of the ancient times, *Iudg.* 5.10. and 10.4. rides vpon an Aſſe, yea and comes meeke, ſitting vpon an Aſſe: yet *Reioyce greatly O daughter of Sion, ſhout O daughter of Ieruſalem, behold*, thy King comes *vnto thee.* This ſimplicity is no preiudice to his Regall power. So in the Sacraments, how ſimple & mean an outſide they haue, yet their power and efficacy is no whit weakened thereby. Chriſt is no leſſe Chriſt, no leſſe a King though poore vpon his Aſſe, then if hee were drawne with the horſes and chariots of *Pharoah.* The people make *Aaron* make a golden calfe, there is gold, but there is no inſtitution. God commands *Moſes* to make a brazen Serpent. There was but a mean matter, but yet there was an inſtitution. The Calfe for all the gold brought death, the Serpent though but braſſe, yet brought health and life. Plaine braſſe with Gods Name is more ſoueraigne, then the moſt precious gold without his Name. Therefore God on purpoſe oppoſes the *Altar of earth* to the *Gods of ſilver and gold*, verſ. 23. and makes a promiſe of his preſence and bleſſing to the earthen Altar, when thoſe *golden Gods* ſhould haue neither. The publike aſſemblies of Gods Saints are often but meane, and infrequent, it may be two or three gathered together in Chriſts name: yet where, he ſaith not two or three thouſand, but two or three are gathered together in my Name, there will I bee in the middeſt of them. *Math.* 18.

Leaue Gods Ordinances, and looke vpon him, towards whom all the Altars looked, and pointed, even Chriſt himſelfe, and what was he but as an Altar of earth in the eyes of the world: but yet *God was with him*, and this earthen Altar was *annoynted with the holy Ghoſt, and with power. Act.* 10.38. *His viſage was ſo marred more then any man, and his forme more then the ſonnes of men*, Eſa. 52.14. *Hee hath no forme nor comelineſſe*, no more then had an Altar of earth: *There is no beauty that we ſhould deſire him*, Eſa. 53.2. yet ſhall hee *ſprinkle many nations, and Kings ſhall ſhut their mouthes*

at him, Esa.52.15. *The chastisements of our peace was vpon him, and with his stripes we are healed.*

How contemptible was hee in comparison of the ruffling Rabbins, the Scribes and Pharisies, they men in authority, but alas the *simplicity that was in Christ*, 2 *Cor.* 11. 3. But take him in the execution of his Ministery, and how preaches he? *He taught as one having authority, and not as the Scribes, Math.*7.29. The Scribes and Pharisies happely were in authority, Christ but a Carpenters son: and yet the Scribes outward authority, addes nothing to their authority in preaching, nor Christs simplicity, takes nothing from his power in his dispensation. There is more power, and authority in Christs Ministery, then in the Scribes, notwithstanding Christs meeke simplicity, and their greatnes and outward glory.

Vse 1. *Cum intramus basilicas ornatas at crucibus ac laus imaginibus & aijs instructas, & accensis lampadibus devotionem facillimè concisumus: contra autem cum ingredimur Templa hæreticorum vbi nihil est nisi sedes ad concionandum, & mensa lignem ad cænam faciendam, videmur ingredi profanam aulã, don domũ Dei. Bellar. de eff. sacram. cap.* 31. Acts & Mon.

This meets with the pride and presumption of the Church of Rome, who being ashamed of the simplicity of the Altar of earth, haue reared them glorious and golden Altars. The simplicity of Christs Gospell will not downe with them, but they must haue a Religion wherein every sense may haue his play-fellow. A pulpit for preaching, and a wooden table for the Sacrament, how despicable are these in *Bellarmine* eyes? His sensuall Religion must haue an outward glory, and maiestie to commend it to mans senses: and they must haue their Temples gloriously set forth with Crosses, Images, Altars, Tapers, or else their devotion is in the dust. So it pleased *Weston* that foule mouthed Prolocutor, at that disputation in *Oxford*, against *Cranmer*, *Ridley*, and *Latimer*, to scoffe at the simplicity of Gods Ordinances amongst the Professors of the truth. *They will haue* (saith hee) *no Churches, an Hovell is good enough for them. They come to the Communion with no reverence, they get them a tankard, &c.* No, no: an Hovell was a fitter harbour for him, and his harlots, which cost him the losse of all his Ecclesiasticall preferments. And yet an Hovell, yea or worse then an Hovell, so bee it Gods Name had beene recorded there, and Gods Ordinances there

there was to be preferred before their Idolatrous Temples. Whileſt their perſecutions would allow no better then Hovels, and woods, an Hovell had Gods preſence and bleſſing, whileſt their glorious Temples had nothing but their puppets, and mammets there, yea well if there were not a worſe there, ſuch an one as *Ieroboams* calues had, 2 *Chron.* 11.15.

How well therefore hath the holy Ghoſt fitted *Rome* in this regard, with the title of an Whore. *Revel.* 17. Why an Whore? One reaſon, becauſe ſhe is degenerated from that ſimplicity, and matron-like modeſty where with Chriſts chaſt Spouſe is attyred, and ſhee is now, as *Prov.* 7.10. in *the attyre of an harlot.* What may that attyre be? A gariſh gallantry, and a glorious outſide, not like the Kings daughter *all glorious within, Pſal.* 45. but like an Whore, all glorious without alone. For *the woman was arayed in purple, and ſcarlet colour, and decked with gold, and precious ſtones, and pearles, having a golden Cup in her hand, Rev.* 17.4. She is arrayed in purple, and ſcarlet colour, a glorious habit, and farre more deſirable in the eyes of carnall reaſon, then the deſpicable and baſe habit of the *two witneſſes* that goe *cloathed in ſackcloth, Revel.* 11.3. She is deckt with gold, and precious ſtones: ſo are her Churches, her Images, her Idols, all gloriouſly adorned to ſet foorth an outward maieſtie to ſenſe: and ſhee hath a golden Cup, but what is within? *Abomination and filthineſſe of fornication.* And ſo her golden Altars, who hath deſpiſed the earthen Altar of Gods Inſtitution, that is, the ſimplicity of his Ordinances, are no better then her Images, and her Images no better then thoſe *Ezek.* 7.20. *Images of Abomination.* Thus their golden Churches, their golden Altars, their golden Religion is full of abomination, and the filthineſſe of her fornication. All is but the Whores gariſh habite to catch carnall eyes.

Ideo non pronuntur nuda myſteria, ſed veſtiuntur & ornantur vt externam quondam maieſtatem ſenſibus cliciant, &c. Bellar. vbi ſup.

It was an old obſervation, that at firſt the Church had wooden chalices, and golden Prieſts, and ſo alſo golden Chriſtians: but afterwards it had golden chalices, and

wooden Prieſts, and ſo wooden Chriſtians alſo. And ſurely it is maruailous iuſt with God, when men will not be content with the ſimplicity of his Ordinances, but will be turning his *earth* into *gold*, to meet with them in their kinde, and to turne their *gold* into *earth*. Oh the ſimplicity of the Primitiue Church, and Chriſtians, then no Popiſh pomp in Gods ſervices, and yet what excellent Chriſtians, what rare meaſures of grace and holineſſe! Oh how glorious was the Kings Daughter, within? But when once ſuperſtition and Popery began to creepe in, and that would needs be gilding, and graving Gods earthen Altar, as faſt as they turned earth into gold and ſilver, ſo faſt their ſilver became droſſe. *Eſa.* 1.22. And as faſt as their outward glorie came in, ſo faſt their inward beauty decayed, as many a naturall and natiue beauty is marred with artificiall paint, and plaſtering.

It is true indeed, that the ſervice of the Tabernacle, and the Temple were outwardly glorious, but that glory was not ſo much for pompe, as in type, and myſtery to ſhadow forth thoſe excellent perfections that were to bee in Chriſt. And therefore the type being fulfilled, and ceaſed, why ſhould that outward glory continue? why will they ſet vp that glorious Temple of Ieruſalem againe, which was neither built nor demoliſhed without reference to Chriſt. A ſeemly and a graue comelineſſe becomes Gods Ordinances, and the places of publike Aſſemblies, but golden and graven Altars wee dare not meddle with, leaſt we ſhould ſeeme to controule his wiſedome that hath preſcribed an Altar of earth.

Vſe 2. It is a faire Item to all thoſe that are to waite at the Altar, the Miniſters of the Word. Doth not the ſimplicity of Gods Ordinances barre Gods preſence, nor his bleſſing, take we heed then of being aſhamed of their ſimplicity. Will God come to, and bleſſe from the Altar of earth? be not aſhamed then to ſerue at ſuch an Altar. We muſt not be wiſer then God, to build Altars of gold, when he preſcribes Altars of earth.

I am ready ſayes *Paul, to preach the Goſpell to you that are at Rome alſo. Rom.* 1.15. At Rome? Rome is the moſt glorious Citie of the world, there is a confluence of all the moſt wiſe and iudicious men of the earth; the Goſpell is counted a ſilly ridiculous fooliſh thing, what then will *Paul* doe preaching it at Rome? well for all this, I am ready to preach it at Rome, for I am not aſhamed of the Goſpell of Chriſt, for it is the power of God to ſalvation. As meane and contemptible as it is, as little ſhew of wiſedom, and learning as it carries with it, yet ſo long as I know that Gods powerfull bleſſing accompanies it, I am not, nor will not be aſhamed of it, no not at Rome. Oh ſhame for too many of vs, wee are aſhamed of the Goſpell of Chriſt, of the plaine, and profitable diſpenſation of the Word. If they ſhould go that wayes to worke, they ſhould ſhew no learning, no ſcholleriſhip, no art, no reading, no wit. Such kinde of preaching would but diſgrace, and ſhame them. And thus are too many aſhamed to ſerue at this *Altar of earth*, and would bee at a *golden Altar*. Why ſhould we be aſhamed of that Altar whereof God is not aſhamed? How hath experience iuſtified, that God is powerfully preſent with his bleſſing at the earthen Altar of plaine preaching! What needs a better patterne of preaching, then to preach as Chriſt preacht? Such as was Gods Altar, ſuch was his preaching. *Iohn* 3. 12. *If I haue told you earthly things*, that is, If I haue preacht vnto to you in a plain familiar manner, with earthly ſimilitudes, ſuch as hee had vſed from the winde before. Loe here was a Sermon like the Altar, an Altar of earth, a plaine Altar, a Sermon of earth, a plaine familiar Sermon.

Indeed God giues leaue in the next verſe, to make an Altar of ſtone, which was more ſolid, and ſubſtantiall than earth, but yet it muſt be a plaine Altar ſtill, it muſt not be hewed, and curiouſly ſquared. I but if the Altar had bin hewed & ſquared, would it not haue bin ſo much the neater, and handſommer? But what ſayes the Text, verſe 25? If thou lift vp thy toole vpon it, *thou haſt polluted it.*

Thus that which in mans iudgement would haue been polition, Gods Law makes pollution, that which men would count fineneſſe, God counts filthineſſe. So for preaching, where curioſity of method, Art, diſpoſition, phraſe, and oſtentation of learning, and reading, rather then ſubſtance for edification is affected, it is no better then polluting the pulpit, and *wiſedome of words makes the Croſſe of Chriſt of none effect.* 1 *Cor.*1.17. and when we preach our ſelues, we preach not Chriſt Ieſus the Lord. 2 *Cor.*4.5.

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they cannot profit by him: If hee were a man of greater place, or great gifts, then they could gaine good by him. But what if God will bee ſerved at an Altar of earth, canſt not thou ſerue him becauſe it is not an Altar of gold? Muſt God call mans wiſedome to counſell when hee reares an Altar? Muſt God frame his Altar to mens humors, or men ſubiect their folly to Gods wiſedome? Ill would they with the wiſe men, *Mat.* 2. haue fell down, and haue worſhipped Chriſt in that meane faſhion they found him in, that will not worſhip at an Altar of earth. And ſo much for the generall drift, and ſcope of the whole verſe.

To come now to the promiſe. The firſt thing promiſed is, *I will come vnto thee.* But where will hee come? *In all places where my name is recorded,* that is, where mine Ordidinances are.

Doctr. Where Gods Name is, there is God himſelfe. Where two, or three be gathered together in *my Name*, there *will I be* in the midſt of them, *Mat.* 18. Where Chriſts Name is, Chriſts preſence is, *Apoc.* 21. 3. *Behold the Tabernacle of God is with men.* There is Gods Name, his Ordinances. And mark what followes, *And he will dwell with men, and they ſhall be his people, and God himſelfe* ſhall bee with them, *and bee their God.* So *Exod.* 25. 8. *And let them make me a Sanctuary, that I may dwel amongſt them.* Therfore the Prophet *Ezekiel* after a large deſcription of the ordinances of Gods worſhip, that ſhould be in that Ieruſalem, giues the Citie this name, *The Lord is there, Ezek.* 48. 35. And ſo may every place be called where Gods Name is.

So ſoone as the Tabernacle was rayſed, the Altar, and the reſt of Gods Ordinances were erected; and *Moſes had finiſhed the worke:* Then *a cloud covered the Congregation, and the glory of the Lord filled the Tabernacle.* No ſooner his Houſe vp, but *then* God came and tooke poſſeſſion. Hereupon the Tabernacle is frequently called the *Tabernacle of congregation*, or the *Tabernacle of meeting*, not becauſe the people met there together to perform holy duties, but becauſe God

God himſelfe came thither, and there hee and the people met, according to that, *Exod.*29.42.43. *At the doore of the Tabernacle of the Congregation before the Lord, where I will meete you, to ſpeake there vnto thee, And there I will meete with the children of Iſrael.* To which the Prophet alludes, *Eſa.*6.4.5. Thou meeteſt him that reioyceth, and worketh righteouſnes.

And is God himſelfe in thoſe places where his Name is recorded? How are ſuch places then honoured that haue Gods name in them? *Who am I*, ſayes *Elizabeth, that the mother of my Lord ſhould come vnto mee, Luk.*1.43. But behold a greater then the mother of the Lord is here, where the Name of God is recorded, even God himſelfe is there. Such great honour doth God doe thoſe places, to which hee vouchſafes his Ordinances. How much then are ſuch places bound to praiſe his *Name*, to walke worthy of his *Name*, to make much of his *Name*, and to take heed of taking his *Name* in vaine? It is good keeping God amongſt vs, and therefore good keeping of his Name, for where his Name is, hee is. Take heed therefore of taking his Name in vaine, by an vnprofitable vſe of his ordinances, leſt hee remoue his Name, and ſo himſelfe remoue. For when his Name goes, hee goes. *Vſe* 1.

Is God where his Name is? Say then of ſuch places where thou ſeeſt Gods Name recorded, as *Peter* ſaid of the Mount, *It is good for vs to be here.* It is good being where God is, good dwelling where God dwels. Say to the Lord, as *Ruth* to *Naomi*, *Ruth* 1.16. *Whither thou goeſt I will goe, and where thou dwelleſt I will dwell. Sodome* was a pleaſant place, was a profitable place, and *Lot* is in loue with it for the commodious paſtures, and waters: But what were the Inhabitants? *Exceeding ſinners before the Lord, Gen.*13. The place like the Garden of God, a very Paradiſe, but very Diuels that were in this Paradiſe. Profit was there, pleaſure was there, a paradiſe was there, but God was not there: for his Name was not there. What a ſorrow then makes *Lot* there? God dwels where his Name is, they doe not *Vſe* 2.

chuſe.

chuſe their dwellings in Gods Name, that ſeeke to dwell other where then where he dwels.

Iſaacks patterne is worthy imitation, *Gen.* 26. 25. Hee pitched his Tent *there.* Where? *He builded an Altar there, and called vpon the Name of the Lord, and pitched his Tent* there. Where Gods Altar was, there was Gods Name, and where Gods Name was, there was *Iſaacks* Tent. It is good pitching ones Tent where the Altar is. Why ſo? Gods Name is there. And what if his Name be there? *In all places where I record my Name, I will come vnto thee.*

The Arke went ever before the Iſraelites to finde them a reſting place. *Numb.* 10. It is good following the Arke, for God is where the Arke is: and when wee pitch where the Arke pitches, then with *Ruth* wee come vnder Gods wing. But liue wee in a Paradiſe as the Sodomites did, And in the meane time want Gods Ordinances, and wee liue no better then the *Epheſians* did before their converſion, *Without God in the world Epheſ.* 2. 12. For Iſraell liued *without God,* whileſt they liued *without a teaching Prieſt.* 2 *Chron.* 15. 3. Therefore if ever it ſhould be any ones lot to dwell in a land of darkneſſe, where Gods Ordinances are not, and God dwels not, I giue him that aduiſe which the Congregation gaue to *Ruben, Gad,* and the halfe Tribe of *Manaſſeh, Ioſh.* 22. 19. *If the land of your poſſeſſion bee vncleane, then paſſe ye over vnto the land of the poſſeſſion of the Lord, wherein the Lords Tabernacle dwels, and take poſſeſſion* there.

Vſe 3. Is God where his Name is? Then according to the occaſion of our preſent aſſembly, ſee what is the onely courſe to Conſecrate Churches, and Chappels. Then may a man ſay, ſuch places are conſecrated, when God is in them, and dwels in them. When doth God dwell in any place? Then when his Name is recorded there, when his Ordinances are there. See *Exod.* 29. 42. 43. 44. *I will meet you to ſpeake there vnto thee, and there I will meete with the children of Iſrael: And the Tabernacle ſhall be ſanctified by my glory, And I will ſanctifie the Tabernacle of the Congregation, and the Al-*

tar.

tar. What then ſanctified the Tabernacle? Not the ſprinkling of the blood, not the anoynting of it with the oyle. Theſe were but ceremoniall ſanctifications, theſe did ſanctifie onely touching the purification of the fleſh, *Heb.* 9. But what then did ſanctifie the Tabernacle? *It ſhall be ſanctified by my glory*, and, *I will meet you to ſpeake there vnto you, and I will ſanctifie the Tabernacle.* The ſprinkling and annoynting would never haue conſecrated the Tabernacle, if God had not dwelt there, if God had not met them there. Gods dwelling there was the thing indeed that ſanctified it.

Heere then is for our direction, wee haue here built a place, an houſe for the Lord. Now if we get not God into it what are we the neare for all our coſt? Let our next care be to get God, and keepe God in it. How may that bee done? Let vs get and keepe his *Name recorded* here. And if wee haue his Name here, his Ordinances of the Word, and Prayer, then hee himſelfe is here, and wee ſhall haue him here. This is the principall Conſecration of all, without which other Conſecrations are to little purpoſe. All things are *ſanctified by the Word and Prayer*, 1 *Tim.* 4. 5. as well as meates and drinkes. Places built for Gods worſhip are ſanctified by the Word, Gods Word is his Name. *Acts* 9.15. *Ioh.*17 6. And the Word is the boxe, in the miniſtery whereof the *ſweet ſavour of his Name is poured foorth. Cant.* 1. 3. Gods Word is his Name, where his Word is, his Name is, where his Name is hee is, where hee is and dwels, there he ſanctifies. The maine ſubſtantials therfore requirable in a Conſecration, are the Word and Prayer, which haue the promiſe of Gods preſence.

Who would build an ordinary dwelling houſe to haue it ſtand empty? who would build an houſe for *Zijm* and *Iim*, Oſtriches and Scrichowles to dwell in? Now, ſince all this coſt hath beene beſtowed on this place, let our care now be that it ſtand not empty, that *Zijm* and *Iim* inhabit not here. If wee will keepe them out, get God to dwell here, get him to bee tenant to it, giue him poſſeſſion of it.

How ſhall that be done? Get and keepe his Name recorded here. Be carefull to hold vp the ſervice of his Name, the miniſtery of the Goſpell here, and then be ſure it ſhall not ſtand empty: for, *in all places where my Name is recorded, I will come vnto thee.* And if God come, it ſhall not ſtand empty.

2 The ſecond promiſe follows: *And I will bleſſe thee.*

Doctr. Where Gods Name is, there is Gods bleſſing. Gods bleſſing attends his Ordinances: Gods bleſſing is as the ſhadow of his Name, that alwayes followes and goes with it. In all places where my Name is recorded I will bleſſe thee. The former point is a reaſon of this, God and his bleſſing goe not aſunder, and where Gods Name is, God himſelfe is: of neceſſity therefore where his Name is, his bleſſing muſt be. His preſence and his bleſſing go not aſunder. *Gen.* 26. 24. *I will be with thee and I will bleſſe thee*: His preſence attends his Ordinances, and ſo his Ordinances are attended with bleſſing. Gods Ordinances are not onely bleſſed, but bleſſing Ordinances. Therefore the Lord amongſt other his Ordinances, appointed a ſeruice of bleſſing. *Numb.* 6. 23. *Aaron* and his ſonnes muſt bleſſe. Where *Aaron* and his ſonnes are, there a bleſſing is. But what ſhall Iſrael be the better for their bleſſing? ſee verſe 27. *They ſhall put my Name vpon the children of Iſrael, and I will bleſſe them.* Obſerue how Gods Name and his bleſſing goe together. Neither doth God onely promiſe it, but it was made good: 2 *Chron.* 30. 27. *Then the Prieſts, the Levites aroſe and bleſſed the people, and their voyce was heard, and their prayer came vp to his holy dwelling place, even into Heaven.* Where God giues his Prieſts hee giues a bleſſing, an effectuall bleſſing. A point by the way, if ſome would take better notice of it, it would learne them to take heed, not onely of hating, and curſing their Miniſters, but to bleſſe God for them.

The phraſe of the Pſalmiſt is remarkeable. *Pſal.* 128. 5. and *Pſal.* 134. 3. *The Lord that made heaven and earth, bleſſe thee out of Sion.* Not out of heaven, but out of Sion. Though all bleſſings come originally from heaven, yet Sion is the

place

place through which they paſſe to vs, and we cannot haue them immediatly from heaven, but they muſt come to vs through Sion, the place whereon they light from heaven, yea *there* the Lord hath commanded the *bleſſing*. *Pſal.* 133. 3. The windes and the ſeas obey him, therefore the bleſſing ſhall, and *there*, namely, out of Sion hath God commanded the bleſſing. Out of Sion then as well as out of Heaven comes the bleſſing. And why ſo? Becauſe *out of Sion God hath ſhined*. *Pſal.* 50. 2. And *his Word and his Law come thence*. *Eſa.* 2. 3. and therefore thence hath hee commanded a bleſſing.

The bleſſings of God are of two ſorts, by *Moſes* his diviſion. *Deut.* 33. 16. *The precious things of the earth*, and *the good will of him that dwelt in the buſh*. Temporall, and ſpirituall be his bleſſings. And both ſorts follow Gods Name.

1. Temporall ones, the precious things of the earth, even theſe doe follow Gods Ordinances. *Exod.* 23, 25. *And yee ſhall ſerue the Lord your God, and he ſhall bleſſe your bread, and your water*. *Levit.* 26. 11. 12. After the promiſes in the former verſes, of plenty, peace, victory over their enemies, old and new ſtore, comes the promiſe of Gods Ordinances, *And I will ſet my Tabernacle amongſt you, and I will walke amongſt you, and be your God*. To let them ſee that they might thanke the Tabernacle for all thoſe bleſſings. So *the Lord bleſſed Obed Edom and all his houſhold*. Whence came this bleſſing? *It was told King David, ſaying; The Lord hath bleſſed the houſe of Obed Edom, and all that pertained vnto him, becauſe of the Arke of God*. 2 *Sam* 6 11. 12.

2. But theſe are but belly, and basket bleſſings, and it is poſſible the idolatrous Iewes may haue plenty of victualls, and the Papiſts good ſtore of all things, whileſt the one burne Incenſe, and the other burne Tapers to the Queene of heaven. *Ier.* 44. 17. Let vs ſee the better bleſſings therefore that attend Gods Ordinances. There bee better bleſſings then theſe, which are from the good will of him that dwelt in the buſh: Thoſe *ſpirituall bleſſings in*

*Chriſt Ieſus in heavenly things. Epheſ.*1.3. The bleſſings of faith, hope, grace, knowledge, experience, theſe excellent bleſſings attend Gods Ordinances. The pardon of ſinne is a prime bleſſing aboue all others. *Pſal.* 32.1. And in the miniſtery of the Word doth God *ſend his Sonne to bleſſe vs, in turning vs away from our iniquities. Act.*3.26. The ſpirituall bleſſings of all heavenly graces, come ever in the company of Gods Ordinances: Excellent is that of *Paul, Rom.* 15.29. *I am ſure when I come vnto you, I ſhall come in the fulneſſe of the bleſſing of the Goſpell of Chriſt.* When *Paul* comes, and when the Goſpell comes, there comes a fulneſſe of ſpirituall bleſſing in Chriſt. Yea, not onely ſpirituall bleſſings of grace, but the bleſſings of glory are attendants of Gods Ordinances, and his preſence in them. *Pſal.*133.3. *There the Lord hath commanded the bleſſing.* And what is that bleſſing? *Even life for evermore.*

Thus ſhall the place, and the people be bleſſed that haue Gods Name recorded amongſt them, they ſhall be temporally, they ſhall be ſpiritually bleſſed, wee finde them together attending Gods preſence, and Ordinances, *Pſal.*132. 13,14,15,16. *For the Lord hath choſen Sion, hee hath deſired it for his habitation. This is my reſt for ever, heere will I dwell for I haue deſired it.* Here is Gods preſence, and Gods Ordinances, ſee now what followes vpon them. *I will abundantly bleſſe her proviſion. I will ſatisfie her poor with bread.* There is a temporall bleſſing, and the poore finde a good benefactor of the Arke. *I will alſo cloath her Prieſts with ſalvation, and her Saints ſhall ſhout aloud for ioy.* Heere be the ſpirituall bleſſings in Chriſt Ieſus, ſalvation, or righteouſneſſe, verſe 9. and peace, and ioy in the holy Ghoſt. See the fulneſſe of bleſſing that goes with Gods Arke. Gods Ordinances are no empty handed gheſts. So that if *Micah* his worſhip had beene good, his argument had alſo beene good. *Iudg.*17.13. *Now I know that the Lord will do mee good, ſeeing I haue a Levite to my Prieſt.* If hee had had the Lord to be his God, and had had his ordinances which he had preſcribed, his argument had had much ſtrength,

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and his heart might with much confidence haue expected a bleſſing from God.

Doth Gods bleſſing accompanie his Ordinances? Then let vs with thoſe, *Revel.* 14. 4. *Follow the Lambe whither ſoever hee goeth.* As wee deſire to haue the bleſſing of God amongſt vs, ſo let vs care to haue and keepe his Ordinances amongſt vs. Where Gods Ordinances dwell, there dwels a bleſſing, if wee would dwell vnder Gods bleſſing, let vs dwell vnder Gods Ordinances. *Nehe.* 11. 2. *The people bleſſed all the men that willingly offered themſelues to dwell at Ieruſalem.* That was ſomewhat that the people *bleſſed* them. But what is the peoples bleſſing to Gods bleſſing? God will bleſſe them that willingly, and deſirouſly dwell at Ieruſalem, where himſelfe dwelt betweene the Cherubins. When *David* heard of a bleſſing vpon *Obed Edom* for the Arke, ſee what hee did, 2 *Sam.* 6. 12. *So David went and brought vp the Arke of God from the houſe of Obed Edom, into the Citie of David with gladneſſe.* *David* would fetch a bleſſing into his Citie, by fetching the Ark thither. When therefore wee heare of Gods bleſſing to goe with the Arke, with all gladneſſe ſeeke to get and ſet the Arke amongſt vs, and follow it as the Iſraelites did in their iourneyes, whither ſoever it went. Surely they that liue from vnder Gods Ordinances, doe liue without the verge of Gods bleſſing. Outward things they may haue, but bleſſings they are not worthy to be reckoned, vnleſſe they come out of Sion. Bleſſings they may be counted in a large ſenſe, but they are but like *Eſaus* bleſſing: *Gen.* 27. 39 40. In which there is neither the name of God, nor the name of bleſſing, whereas in *Iacobs* ver. 27. 28. 29. there is the name of both. They be poor bleſſings that come not from Gods bleſſing.

Gods bleſſing followes the recording of his Name, is annexed to his Ordinance. Then it is in vain to expect a bleſſing from any thing which hath not firſt the Name of God recorded vpon it. No Ordinance, no bleſſing. He that ſhall obſerue the learning, the auſtere regularity of the Phariſies *Vſe 2.*

in our Saviours time, may wonder that that order did no more good among the people. A ſtrict Sect, full of ſeeming devotion, and holines, and a Sect both potent and diligent in ſeeking to make Proſelytes, and yet brought no man to God, or true holineſſe indeede. What might the reaſon be? The order and rule of Phariſaiſme was none of Gods making, and therefore had none of Gods bleſſing. It had not Gods Name recorded in it, and therefore not Gods bleſſing with it. Who would not haue expected that all trayned vp in the ſtrict and devout ſchoole of the Phariſies ſhould haue prooved *generations of Angels*, rare and worthy inſtruments in the Church of God, to haue done ſpeciall and excellent ſervice, and yet both *Iohn* and our Saviour call them *generations of vipers*. Where Gods Ordinance is not, there is a curſe, and his curſe brings forth vipers in ſtead of Angels. So is it with all the fictitious religions of Popiſh religious orders, of Dominicans, Franciſcans, Ieſuits, and the reſt of that rabble. They haue not the Name of God, but of *Dominicke*, and *Francis*, recorded in them, and therefore notwithſtanding all their ſtrictneſſe, ſeverity, regularity, and pretended holineſſe, they are but *generations of Locuſts*, *Apoc.* 9.10. The Ieſuites indeed haue the Name of Ieſus called vpon their order. But by whoſe inſtitution? By what authority did *Ignatius* record the Name of Ieſus vpon a fictitious order of his owne deviſing. An order like the moneth wherein was *Ieroboam* feaſt, *The moneth which he had deviſed of his owne heart.* 1 *Kin.* 12.33. They haue the inſtitution, and ſo the bleſſing of *Ignatius*: a Souldier was their founder, and their courſes and practiſes haue beene ſutable. Since they are not of Gods Ordinance, they muſt needs want Gods bleſſing.

It belongs to the ſame hand to ordaine and bleſſe, therefore no bleſſing in the vſe of humane Ordinances not warranted by Gods Word, becauſe Gods bleſſiing onely followes his owne Ordinance. It is with Ordinances as it is with creatures, Mules are barren, and doe not increaſe and and multiply: What may the reaſon bee? Becauſe their

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vnnaturall generation, was not from God, but of *Anah* his invention; by the copulation of Horſes and Aſſes, *Gen.*36.24. And Gods bleſſing of increaſe and multiplication is onely vpon workes of his owne hands, and creatures generated according to his owne order, *Gen.*1.22.26. In like manner it is with Ordinances for the worſhip of God. If they want Gods making, they ſhall alſo want Gods bleſſing.

Doth Gods bleſſing accompany his Ordinance? Then reſt wee not contented with the bare preſence, and enioyment of his Ordinances, but labour with his Ordinances to get his bleſſing. This is the maine, and the end of his ordinances, and better never haue his Ordinances, then not withall to haue his bleſſing. It is a curſe to haue the Ordinances without the bleſſing. *Bethſaida* and *Corazin* had Gods Ordinances, and *Capernaum* had them in ſo eminent a meaſure in regard of Chriſts perſonall Miniſtery, and often reſidence there, that ſhee was even lifted vp to heaven in regard of theſe priviledges. But what were thoſe in thoſe places that got not the bleſſing the better for theſe things? Woe to thee *Bethſaida*, wo vnto thee *Corazin*, *Sodome* it ſelfe not ſo curſed.

A ſeaſonable meditation for our ſelues of this place. Gods Name is here recorded amongſt vs, and ye haue been at coſt in building, that yee might haue Gods Name recorded amongſt you. Your intention is religious, and commendable, but now take heed of ſetting vp your reſt here. Now let your care be to get Gods bleſſing with his Ordinances. What ſhall you be the better for your Chappell, for the Miniſtery amongſt you, if you want the bleſſing, if your ſoules proſper not in grace, and goodneſſe, if you get not the bleſſings of faith, & repentance. What are you the better that you can cry, The Temple of the Lord, the Temple of the Lord, and yet in the meane time cannot ſay, the bleſſing of the Lord, the bleſſing of the Lord. Better a bleſſing without a Temple, then a Temple without bleſſing. Since therefore yee haue beene at coſt, and charges

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to build vp an houſe for Gods Ordinances, improue your coſt, let it be but ſo much put out to ſpirituall vſury, get the advantage, and returne of a bleſſing. In any caſe beware that the imputation of fooliſh builders lie not vpon you. It is a byting *mocke*, *Luk.* 14. 30. *This man began to build, and was not able to finiſh.* Let it never therefore be ſaid of you, *Theſe men began to build*, they built the outſide, but neglected the inſide, they built a Chappell, but built not vp themſelues. Labour therfore vnder the Miniſtery to be built vp in grace, knowledge, to bee built vp in your moſt holy faith, in the power of godlineſſe, and religion. This is the bleſſing. If yee had not beene able to haue brought this worke about, and yee had beene ſo to ſeeke for good benefactors, as that yee had beene forced to haue left it in the ſuddes (as the hopes and deſires of too many were, and of thoſe *who ſeemed to be ſomewhat*, as *Paul* ſpeaks, *Gal.* 2.) What a ridiculous mocking-ſtocke had yee beene to the whole Countrey round about? Not one traveller would haue paſt your road, but would haue beſtowed ſome gibe or flout vpon you. Now therefore that yee haue gone thus farre, if yet here ye ceaſe, and ſit you downe, and now labour not for the bleſſing, it wil proue a matter of far greater diſgrace and reproach, then the other would haue done, and you will another day make your ſelues gazing-ſtocks to men and Angels, that you were at all this coſt for nothing, yea to adde to your owne ſmart and ſorrow.

It is a great worke which is already done, but yet the one halfe, yea the farre greater halfe is behinde: go thorow ſtich with it, your wals are vp, now vp with your ſelues.

Wherefore doe yee ſpend your money and not for bread? ſayes the Prophet *Eſay*, 55. 2. So here, wherefore doe you ſpend your money, and not for a bleſſing? To what purpoſe is all this waſte? why haue yee caſt away ſo much ſilver? It had beene better for you to haue kept your money in your purſes, then to goe and lay it out, and then *Eſau*-like, to go without the bleſſing. Since therefore ye haue been at this coſt,

coſt, get ſomewhat for your money. Ye haue done a good deed, labour now as the Apoſtle ſpeakes, *to be bleſſed in your deed, Iam.* 1.25. If now you ſhall get grace, conſcience, devotion, holines, then bleſſed are you in your deed. If not it had beene good for you, that never bricke had been layd vpon bricke in this building: and yee will one day curſe the day that ever the Name of Chriſt was recorded amongſt you.

The Well that *Iſaack* digged at his removall from *Sitnah*, he called by the name of *Rehoboth*, *Gen.*26.22. that is, roome, or enlargement, *for now* ſaith hee, *the Lord hath made roome for vs, and wee ſhall be fruitfull in the Land.* So the Lord here hath made vs a *Rehoboth*, hee hath made roome for vs, who before in that former place of ſo ſmall capacity, and receipt, were ſo exceedingly ſtrayted. Now if we can ſay that in a ſpirituall ſenſe which followes, *And we ſhall be fruitfull in the Land*, then ſhall wee be bleſſed in our *Rehoboth*. Let vs not reſt in it that we haue a *Rehoboth*, nor yet in this that we haue Gods Name recorded in our *Rehoboth*: but let our care now bee to be fruitfull vnder the meanes of grace, and in the vſe of Gods Ordinances, *To be fruitfull in every good worke, Col.* 1.10. and then we haue the bleſſing: fruitfulneſſe is a ſpeciall bleſsing of God.

When *David* ſaw the marvailous willingneſſe of the people in offering towards the building of the Temple, he both bleſſes God, and bleſſes the people. And what bleſſing beſtowes he vpon the people? *O Lord keepe this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart vnto thee.* 1 *Chron.*29.18. As if hee had ſaid, I reioyce to ſee this people ſo forward to ſo good a worke: as they haue beene ready to giue to thee, ſo now I pray thee returne them a bleſsing, even giue them good hearts. So now that yee haue beſtowed this coſt vpon the place of Gods worſhip, all I wiſh you, and the beſt I can wiſh you, is that God would prepare your hearts vnto him, that having honeſt and good hearts to Gods ordinances,

you may like the good ground bring forth fruit, and ſo with Gods Name haue Gods bleſsing.

So much for the promiſe. The extent and latitude of it followes. God hath promiſed heere goodly things, but where, and in what places will God thus come, and come with his bleſsing? *In all places where I record my Name.*

Doctr. As God is no reſpecter of perſons, ſo no reſpecter of places, but in all places where his Name is, his preſence and his bleſsing is. 1 *Tim* 2.8. *In every place.* God thinkes no place to meane for his Chamber of preſence, but if his Name be there, hee will bee there alſo. *In all places,* at an Altar of earth as well as any other place, in the Countrey as well as in the Citie, in Shiloh as well as in Ieruſalem, in the Wildernesſe as well as in Canaan, in Chappels as well as churches. If his ordinances bee there, thither will hee come.

Vſe 1. I wonder then why many men ſhould thinke the places of publike Aſſemblings too meane for their greatneſſe. They think themſelues too great to honour vulgar Aſſemblies with their preſence. *Behold a greater then Salomon,* and therefore a better then themſelues *is here.* God will come, and God doth come, how meane ſoever the place and Company be: Why ſhould any then thinke their greatneſſe diſparaged by comming where God himſelfe comes. I queſtion no mans priviledges, I envie no man his conveniences, onely I blame ſuch pride as caſts a contempt vpon Aſſemblies of the meaner ranke. *Iohn* was not worthie to looſe Chriſts ſhooe latchet, and yet Chriſt thinkes him worthie the honour to lay his hands vpon his head in Baptiſme, and does him the honour of comming in perſon to the place where *Iohn* baptized, *Then came Ieſus from Galilee to Iordan vnto Iohn, to be baptized of him.* Mat. 3.13. Not then ſent Ieſus to *Iohn,* to come from Iordan to Galilee to come to him. Such was the honor that Chriſt would doe Gods Miniſters, Gods Ordinances, and the Aſſemblies of his Saints.

Vſe 2. And is it true indeed that God is no reſpecter of places, but

but if his Name be recorded in any place then hee is there! Now what an incouragement is this to frequent all places of Gods worſhip, and where his Ordinances are, let this one thing beare downe all obiections whatſoever before it. A little paines, a little loſſe of time for the world, will be abundantly recompenced in this ſo great benefite of Gods preſence, and his bleſſing. I know many would willingly be preſent at any holy ſervice, and publike religious duety, but that the place in their iudgement is not ſo convenient: were it that it were in ſome other more convenient place, they would not bee wanting in any good dutie, but onely the place is not thought ſo convenient, and therefore they thinke it not ſo fitte to come to ſuch a place. But where other neceſſities, and inconveniences giue leaue & liberty, what pitie it is ſo ſmall a thing ſhould abſent any from the Word of grace, that is able to ſaue our ſoules! I impoſe a neceſsity vpon no man in a free-will-offering, I call no man from the neceſſary affaires of his calling, but ſo be it it be not done with purpoſed neglect, nor intended contempt of holy voluntary ſervices, giue vnto your callings that which is your callings. But when a mans calling and condition giues him leaue and liberty to giue vnto God that which is Gods, and hee hath no other cauſe of abſence from ſuch duties, but a diſaffecting of the place, I conceiue this too weake a cord to hold in any, the leaſt ſtrength of good affections. This preſent point will breake this cord, as *Samſon* did his, as it were a raw threed. Let the place be what, or where it will be, the queſtion is, whether Gods Name be there or no? Are his Ordinances there? yes, that will not be denyed: well, if Gods Name be there, my Text tels vs, that God he will come, In all *places* where my Name is recorded *I will come*. And ſhall I refuſe to come where God comes? God forbid. Specially his bleſsing comming where he comes. It is good comming where God and his bleſsing come. Why then ſhould any diſconceit of place barre me from comming? So I may meet God and his bleſsing, I would come to any

place, ſo Gods bleſſing may light vpon me, I care not in what place it be. But the Iewes tell the Samaritans, that *Ieruſalem is the place where men ought to worſhip*, *Iohn* 4.20. But whatſoever they ſay, marke what Chriſt ſayes, *Woman I ſay vnto thee, neither in this Mountaine, nor in Ieruſalem.* But where then? Saint *Paul* tels vs, 1 *Tim.* 2.8. ἐν πάντι τόπῳ, in every place. It is ſufficient to the Eagles that there be a carcaſſe in any place, For whereſoever *the carcaſſe is, thither will the Eagles reſort.* Let them haue a carcaſſe, and they ſtand not much vpon the place. And the hundred and forty foure thouſand which were redeemed from the earth, *follow the Lambe* whither ſoever *hee goes. Apoc.* 14. And therefore if Gods Name bee recorded in *Samaria*, Ieruſalem hath no more priuiledge for Gods preſence, and bleſſing then Samaria hath. I finde none to take offence at *Pauls* preaching place, *Act.* 28.30.31. It was but a meane place, yet as long as *Paul preached the kingdome of God, and thoſe things which concerned the Lord Ieſus Chriſt*, they tooke no ſuch offence at the place, as to loſe the good that might be had in that place. It is a good note of Father *Latimers* vpon Chriſts preaching out of *Simons* boate, or ſhip. *It was a goodly Pulpit* ſayes hee, *that Chriſt had gotten him here, an old rotten boate, and yet hee preacht his Fathers will out of this Pulpit. He cared not for the Pulpit, ſo hee might doe the people good.* So, looke wee not at the place what it is, or where it is, but ſo we may doe our ſoules good, let vs goe to any place. Let vs make the Lord himſelfe the Iudge in this caſe. *Deut.* 12.5. *Vnto the place which the Lord your God ſhall chuſe to put his Name there, euen vnto his habitation ſhall yee ſeeke, and thither thou ſhalt come.* As if he had ſaid, where my Name is I will come, and whither I come, *thither ſhalt thou come.* Chriſt comes to vs leaping over hills and mountaines. *Cant.* 2. Hee cannot take it well at our hands if our zeale ſhall ſtick at ſuch petty hillocks as theſe, if it cannot leape over ſuch mole-hils as theſe to come to him, and to his bleſſing. So the Goſpell were preacht, whatſoever their grounds were that preacht it, yet *Paul* reioyced

In his ſixt Sermon before King Edward.

*reioyced therein, yea, and would reioyce. Philip.*1.18. So let it be with vs, ſo wee may haue the Goſpell preacht in what places ſoever it bee, whether in Churches, or Chappels, yet let vs reioyce therein, eſpecially when in both places, both Churches and Chappels. Thankefully acknowledge we Gods mercy, and improue all opportunities to advance our ſoules in the wayes of heaven. The Lord make vs wiſe to come where he comes, whileſt we may come. The time may come when we would be glad to haue the Goſpell in any place, and may wander as they *from Sea to Sea*, ſo wee from Church to Chappell, and from Chappell to Church, and yet meet neither with God nor his bleſſing, in either. Whereſoever therefore God records his Name, let vs be found there, and ſo ſhall we finde God and his bleſſing. Let vs ſo diſtaſte no place, as to miſſe the bleſſing, for not in *ſome places*, not in ſpeciall, eminent, and *choyce places*, but, *in all places* where I record my Name, *I will come vnto thee, and I will bleſſe thee.*

FINIS.